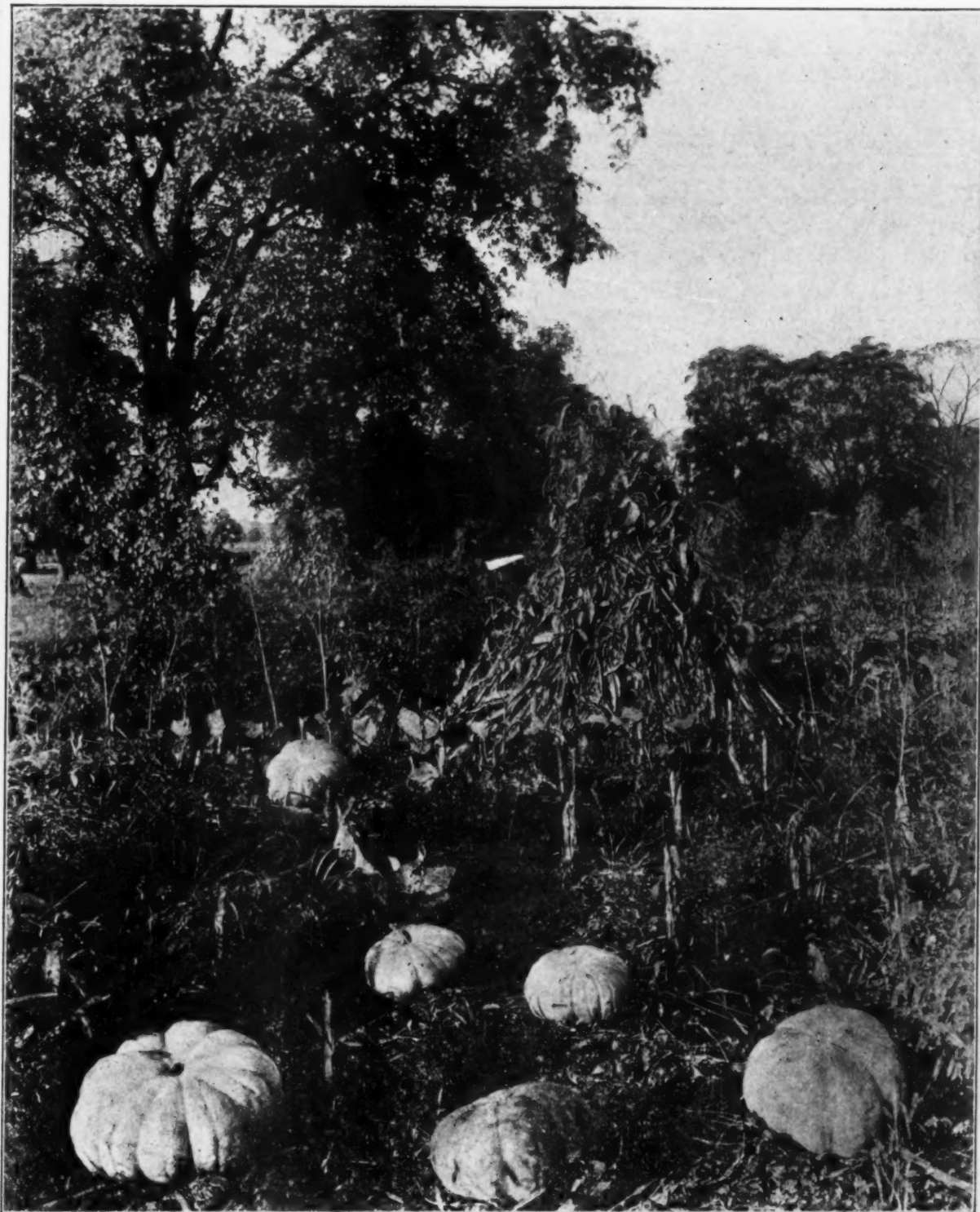


THE CHRISTIAN CENTURY



Thanksgiving Number





NEW BOOKS WORTH WHILE



Prof. Emil Carl Wilm, Ph.D.

The Problem of Religion

This is a thoroughly important, intelligible, readable discussion of an interesting but difficult theme. Professor Wilm possesses some of the best literary qualities of Professors James and Royce. He is less technical than either, almost completely avoiding unfamiliar terms. He states the idealist position in a way that is intelligible to the general reader, and shows clearly that its logical issue is faith in God. The discussion of the question of *The Value of Life*, "Is there moral progress?" a defense of optimism, is an inspiring chapter. The philosophical consideration of the reality of a future life will be helpful to troubled minds. The tone of the essay is reverent, rational, encouraging.

Bound in cloth.
Price \$1.25 net, postage 10 cents.

Amos R. Wells

The Ideal Adult Class

A brilliant little book on Adult Bible Class, containing a dozen or more chapters and supplemented by over one hundred short, pithy paragraphs or "receipts" for making the adult class go. There are other books on Adult Bible Classes and their work, but none that contain the amount of workable suggestions that Mr. Wells includes in this. Uniform with Mr. Wells' little book, "The Teacher that Teaches."

Price 50 cents net, postage 5 cents.

George T. Smart

The Temper of the American People

Dr. Smart's *Temper of the American People* is an interesting study of American character and customs by an Englishman. It frequently draws comparison with English temper and habit. It is not infallible, and many of its interpretations will be questioned. But it helps us to see ourselves as others see us—"the other in this case being a man of trained mind and good judgment. He shows a remarkably wide range of vision. His topics are not those conventionally anticipated. The Sense of History, Fact and Telling in America, The Estimate of Population, are chapters dealing with America from new angles.

Price \$1.25 net, postage 10 cents.

Manor Machine—Which?

or *An Interpretation of Ideals at Work in Industry*

The life of those who labor in the great industrial centers of America challenges the attention of every citizen. "Al Priddy" has given a vivid picture of his own early life in the remarkable autobiography, "Through the Mill." But one wants to know more. Do boys still suffer in mills as he suffered? What are the conditions today in other great industries? In this book the author has told, as no one else has told, the true story of American factory life and the struggle for character. Uniform in binding with Dr. Gladden's "The Labor Question."

Price 75 cents net, postage 5 cents.



"Al Priddy"
author of "Through the Mill"



Bruce Barton

The Resurrection of a Soul as Described by an Eye Witness

A document of keen spiritual discernment matched with vigor of style and literary attractiveness. It describes the miracle of the new birth of a soul and is another convincing testimony from our own day of the power of Christianity to rescue men from the depths. It is the vivid account of a remarkable religious experience in which the author himself had a share.

Unique envelope edition.
Price 25 cents net, postage 3 cents.



J. Brierley

The Life of the Soul

Characterized by the width of view, the freshness of thought, the keen insight, the wealth of literary illustration that have become familiar in Mr. Brierley's writing. He deals with a wide range of topics—social, religious, philosophic—of present-day interest, but always from the inner side, bringing great principles to illuminate them.

Price \$1.25 net, postage 10 cents.



Wilfred T. Grenfell, M.D. (Oxon.)

What Can Jesus Christ Do with Me

The virile and practical aspect of Christianity which Dr. Grenfell presents is seen in full force in this little volume. The answer given in these pages is the secret of the useful Christian life, and it is direct and personal.

Price 35 cents net, postage 5 cents.

"Shall a Man Live Again?"

A vital assurance of his faith in immortality. The author does not seek to justify this belief in the terms of modern science. At his mother's knee he was first taught to believe in honor, love, truth, unselfishness and purity and there also he learned of immortality.

Price 50 cents net, postage 5 cents.

E. Digges LaTouche, M.A., Litt.D.

The Person of Christ in Modern Thought

Dr. LaTouche has already made his name as a suggestive and inspiring writer on modern theology, a writer at once scholarly and popular. In this book he takes a comprehensive survey of the profound and interesting problems concerning the Person of Christ in their relation to modern thought and modern criticism.

Price \$2.00 net, postage 15 cents.

H. Jeffs

Concerning Conscience

The author faces life as it actually is today—business, professional, social, political, and personal life—and discusses the place of an enlightened conscience in that life. A wide reading and experience furnish him with many apt illustrations of the points he makes.

Price \$1.00 net, postage 10 cents.

E. Hermann

Eucken and Bergson: Their Significance for Christian Thought

Eucken in Germany and Bergson in France are the two most fascinating and potent thinkers of the day. The writer of this book has an intimate and first-hand knowledge of the work of both thinkers and presents here a brilliant study of their ruling ideas.

Price \$1.00 net, postage 10 cents.

Back to Religion

This is a notable and encouraging essay showing that the modern age is becoming dissatisfied with its purely material success and is turning for inspiration to religion. "In all deeper souls today is stirring a demand for an inner uplift of human nature, for a new idealism, and this demand will necessarily have to seek an alliance with religion," says the author. "Without religion genuine optimism is impossible."

Price 35 cents net, postage 5 cents.

Two Books by Prof. Walter Rauschenbusch

Just Published

UNTO ME, or The Religious Quality of Social Work

Crystallized into this brilliant essay by Prof. Rauschenbusch is the essence of Christ's message and his interpretation of life.

Helene Campbell, author of "Prisoners of Poverty," says: "One closes the little book with the sense of a great organ note—a tender yet mystic tone in the words, which themselves make music. It should be in the hands of every social worker, no matter what the faith they hold in church or state, for strength and inspiration go with it, the formulation of all the social worker seeks to promote."

Among the themes are: The Religious Quality of Social Work; Social Work is Christian Work; Love for God Demands Love for Men; Love for Men Trains the Love for God; Social Work Brings a New Experience of Religion.

Bound in art boards, with portrait of author.
Price 35 cents net, postage 5 cents.

Holiday Edition

Prayers of the Social Awakening

Will be read over and over again by all lovers of true devotional literature.



"These prayers are breathed out of a beautiful soul as naturally and sweetly as fragrance rises from a flower. In this warm spiritual atmosphere the heart opens and the devotional spirit is kindled. These prayers are saturated with the social spirit, which is the essential spirit of Christianity. The book is an important contribution to the literature of Social Christianity. . . . This book will be the 'imitation of Christ' for generations to come. . . . I have never read anything that so aroused in me the devotional spirit." —Joseph Strong, President of the American Institute of Social Service.

"It is a singularly beautiful piece of book-making." —Ray Stannard Baker.
Holiday edition, attractively printed in gray, green and gold bronze, with distinctive Fifteenth Century borders.

Bound in vellum to simulate parchment
130 pages, 5 1/2 x 8 1/2 inches.
Price 50 cents net, postage 10 cents.

The Ladder of Christ

The following sermons preached by Dr. Campbell are his very best: The Elder Brother, The Eagle's Young, Conquering Prayer, The Price of the Soul, A Christian World-View, The Sense of the Eternal, Poor in Spirit, The Intrusion of the Transcendental.

Price \$1.25 net, postage 10 cents.

The Evolution of the Country Community

With an introduction by Franklin H. Giddings of Columbia University, who says: "I welcome and commend this book as a fine product of studies and labors at once scientific and practical."

Price \$1.25 net, postage 10 cents.



Reginald J. Campbell



Warren H. Wilson



Rudolf Eucken

THE PILGRIM PRESS



14 Beacon Street, Boston
19 W. Jackson Street, Chicago

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

A Plea for Thanksgiving Day

WHILE THERE HAS BEEN, IN RECENT years, a multiplication of legal holidays, there are two special days that are peculiarly American, and ought to preserve a foremost place in our national calendar. One of them is the Fourth of July; the other is Thanksgiving Day. The one commemorates independence from a foreign yoke; the other recognizes our dependence upon the Almighty Giver of all good and perfect gifts. Both of these days ought to be perpetually observed and in the right spirit.

Thanksgiving Day is an American festival, and came down to us from our Puritan forefathers. Nowhere did it take such deep and enduring root as in New England. I now recall its enthusiastic observance, during my early boyhood, in a community in western New York that came mostly from Berkshire County, Massachusetts. It was a more jubilant festival than Christmas; it was, in fact, the king day of the calendar. "Afar its coming shone." We boys counted the time until its arrival. The night before was a sad night in all the barnyards and turkey cotes and chicken-roosts; for the slaughter was terrible, and the cry of the feathered tribes was like "the mourning of Hadadrimmon." For that thanksgiving service the village pastor made elaborate preparation, and the choir rehearsed their finest "fuges" and their most resonant anthems. For that thanksgiving dinner every housewife tasked her culinary skill; it was the feast of fat things at which the most rigid Puritan ate, drank, and was merry.

One of the chief features of the annual festival was the reunion of scattered households. Children and grandchildren, kith and kindred, gathered once more in the old homestead. As in the times of David at Bethlehem, "there was a yearly sacrifice there for all the family." This is one of the many good reasons for perpetuating Thanksgiving days, and for observing them with the old-fashioned enthusiasm. We are a migratory people. From nearly every farmhouse and rural home some of the sons, and often some of the daughters, have gone into the cities to seek their livelihood. One boy may be off at college, and one daughter may be at a boarding-school. The Thanksgiving Day bell ought to ring all the scattered members of the flock into the family fold again; and in these times of rapid railway facilities a journey of hundreds of miles might well be undergone in order to give a kiss to a dear mother, and see a good old grandsire in his arm-chair. Steampipes and furnace-flues have not much romance in them; but when household love is to be rekindled, let it be around a rousing wood fire roaring on the hearth, and sending over the whole circle its ruddy glow.

It is a lamentable fact that of late the Thanksgiving Day has been losing somewhat of its ancient authority and its religious character. Its sacred unction is departing; it is suffering a desecration very similar to the growing desecration of God's holy Sabbath. Some people do not observe the Thanksgiving Day at all.

Multitudes make it only a holiday for boisterous frolics and jovial convivialities. It has been a grievous scandal that a day set apart for honoring God has been dishonored by contending football elevens. There are many innocent and wholesome recreations that the overworked classes may indulge in that leave no "redness of eyes" or remorse of conscience.

The serious blow that has been dealt to Thanksgiving Day by too many good people has been the neglect to "assemble themselves in houses of worship, and render thanks to Almighty God" for a year of mercies and unnumbered blessings. Except when some unusual topic is announced by some eloquent pulpiteer, the congregations are slender, and the service too often is perfunctory and lifeless. Ministers frequently fail to give a right direction to the service. One man devotes the day to a political harangue; another one relieves himself of some pent-up thoughts on some secular topic that he would be afraid to drag into his pulpit on the Sabbath; another one shuts up his church and takes a holiday. Unless Christ's ministers honor the day as it ought to be, it will soon fall into general dishonor and contempt.

Why should any pastor fail to find congenial themes to kindle his own soul, and to attract, and arouse, and edify his congregation? Surely on one day in three hundred and sixty-five he would be able to attune his heart to the melodies of praise. Let him open his psalter and note how many hundreds of its verses have the same jubilant refrain: "Praise ye the Lord;" "It is a good thing to give thanks unto the Lord;" "Forget not all his benefits;" "Whoso offereth the sacrifice of thanksgiving, glorifieth me." Let him recall the many incidents of the past twelve-month that demand heartfelt gratitude. We do not praise God enough, either in the sanctuary or in our own homes. The apostle's injunction is, "In everything give thanks!" That is the true pitch for a rousing, warming, soul-lifting sermon to all sorts and conditions of people. Some have had a year of trials and bereavements; they need to be cheered up. Others are perplexed by mysterious providences; they need to be reminded that behind the clouds still reigns and shines the infinite Love. If the year has brought to some full barns and large bank deposits, it is a good time to exhort to large consecrations of "tithes of God's storehouse." Why should not every pulpit ring a loud peal of gratitude on one day in every year, and every sanctuary resound with strong and full chorus of happy voices? Nor should any prosperous family sit down to a feast of fat turkeys unless they have made some poor man's house warm, and his table to smoke with bounties.

Fellow Christians! let us make this Thanksgiving Day a day of devout jubilation; and send heavenward a glorious chorus of hallelujahs and harping symphonies! "Let everything that hath breath praise the Lord."

—THE LATE THEODORE L. CULYER.

Social Survey

BY ORVIS F. JORDAN.

The Socialist Vote This Year

The prediction that the Progressive movement would reduce the vote of the Socialists has not proven true. The returns for the minor parties always come in slowly but it now seems probable that the Socialist vote was doubled this year. The Chicago Daily World presents a table of the Socialist vote upon which we base our statistics. According to this journal the Socialists secured a million votes this year. Very few states in the union showed any diminution in the vote. The most striking loss the party suffered was in Massachusetts where the vote was only half this year what it was four years ago. On the other hand the largest gains were made in the Mississippi Valley. Ohio trebled its vote over four years ago. Illinois reports five times the Socialist vote of the previous national election. Indiana just about trebled its vote. There is a long list of states where the vote was doubled.

In Chicago the Socialists have come so near to electing their candidate for states' attorney that they are contesting the election. This was due to the division of the vote so equally among four candidates but is also a vote of protest indicating the measure of discontent with the way that office has been conducted in recent years. Chicago Socialists elected three men to the state legislature, Stedman, Madsen and Mason.

It must be taken into account, however, that the Socialist vote is more of a fluctuating quantity than in other parties. In Chicago in 1904 Debs received 47,000 votes. In 1908, in the same city he received 18,000 votes. In 1912, he received about fifty thousand votes. Many men who are not due-paying Socialists and who know comparatively little about the principles of the movement take this means of expressing discontent. Even with this interpretation, the Socialist vote this year is a most significant factor in our national life.

The only counter to Socialism in European countries, that is effective, is the liberal movement, represented in this country by the Progressive party. The liberal attitude towards political questions undertakes to adjust social wrongs without the sacrifice of individualism. It undertakes to conserve what is good in the old and adopt what is good in the new.

The Reform of Our Courts

The excitement about the judicial recall and the recall of decisions brings before us one of our greatest governmental problems, that of introducing common-sense into the decisions of courts.

In a western state, a man who had been indicted for a dastardly crime was set at liberty because his indictment read "against the peace and dignity of state" instead of "against the peace and dignity of the state." Recent examples of the perversion of justice on technicalities are as follows:

The Supreme Court of Florida reversed a conviction for grand larceny because the indictment charged the man with stealing a cow, whereas the evidence showed that the animal taken was a steer.

The South Carolina court set aside a similar conviction because the article actually stolen was not a piano, as the indictment specified, but a pianola.

The Ohio Supreme Court made a significant contribution, too, to legal metaphysics on June 28, 1910, when it gave its decision in the case of Goodlove vs. State. Goodlove was charged with killing a man in a drunken brawl and was convicted. The Supreme Court found when the case was appealed that the evidence did not make clear whether the victim's real name was Peter Stucky or Frank McCormick. There was no question of what the man known as Goodlove had done, nor that someone had lost life because of his drunken fury.

It is to the credit of President Taft that he has helped point out the evils in our present system. We need legislation both state and national to completely reform it. The judicial system we now have was brought into this country from England and at the time of the Revolutionary War passed over into the new regime with but little change.

Through our technicalities, we let the worst criminals get away. Through our injunctions, we set aside the executive and legislative functions of government. Through the antiquated assumption that

a man is innocent until he is proven guilty, we place a needless burden upon the machinery of justice.

Dealing with Commercialized Vice

The state of Iowa is leading now in the handling of the monster problem of the social evil. They have two laws which make it possible for them to keep the underworld on the run although the latter works complacently and confidently in other communities.

The first of these laws is called the Abatement and Injunction law, which was introduced by George Cosson and is known as the Cosson law. By this measure any citizen may go into court and institute action in the name of the State of Iowa against the person conducting a house of illfame. A temporary injunction is taken out and if the evidence sustains the charge, a permanent injunction is issued and a tax of \$400 is issued against the building. The injunction is against each inmate, the madam, the manager of the place, and the owner of the building. The result of the law is that no man rents his building for an evil purpose knowingly since the fines more than equal the gain.

The other law which has proven useful is the Removal Bill. This bill is a form of the recall which is now so widely advocated. The bill provides that one may file a suit in the district court of the county in which the defendant resides. The mayor, chief of police, all police officers including town marshalls, constables, county attorney, sheriff, supervisors or county commissioners are all subject to removal for wilful neglect or refusal to perform their official duties. The official who takes an attitude, such as many mayors of Chicago have taken of refusing to enforce state laws, are removed. Several such removals have taken place in the state of Iowa and the machinery operates swiftly and without expense to the man bringing the complaint.

The effect of such action is clear, as it relates to the social evil. Every state forbids houses of prostitution and yet in most states the mayors and officials establish segregated districts against the clear provisions of the law and against the oath of office they have taken.

Woman's Suffrage Makes Advances

Five states voted on woman's suffrage this fall and four of them voted favorably. They are Michigan, Kansas, Arizona and Oregon. The state which turned down suffrage is the home of Senator La-Follette, ardent suffragist, and the state of strong Socialist propensities. These two influences have not been sufficient to carry the day however, although the Roman Catholics of Wisconsin are said to desire suffrage to increase their strength against Socialism. The states which already had full suffrage were Wyoming, Colorado, Utah, Idaho, Washington and California. So far the suffrage movement has not crossed the Missouri River. It will find its chief difficulty in meeting the populations where there is large percentage of immigrants. These old country peoples have strong convictions about the place of woman in the social order which will not be readily displaced. The eastern states may also be depended upon to take the same conservative attitude they adopt towards every new idea.

Milk in Place of Beer

Milk bottles instead of beer bottles reign supreme at luncheon in the Pullman car factories. Two peddlers at the main gate, which is but one of the seven entrances, sell nearly half a thousand bottles of milk each noon.

Exclusion of demoralizing influences being part of the original paternalistic regime, no saloons, with but one exception, were allowed in the town. Liquor interests seized upon the nearest available spot and thirty grog shops soon clustered at Kensington, just across the railroad tracks and south of Pullman. This place quickly merited the name of "Bumtown," which still clings to it.

"With the changes in population and the property sale, which did away with the early restrictions," writes Graham Romeyn Taylor in *The Survey*, "saloons seem strangely slow in invading the old town. Aside from the hotel bar mentioned, only five saloons have started up, one of them in a corner of the market house. And in the part of the town north of the shops but ten have come in. In fact, few things are more striking to the observer who watches the swarms of men at the main gate during the noon hour, then the absence of beer cans and the prevalence of milk bottles. Bumtown, however, lives up to its old reputation and boasts of fifty-two saloons, twenty-five of which are on the single block nearest to Pullman.

THE CHRISTIAN CENTURY

Published Weekly by
The New Christian Century Co.

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.
CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,
ORVIS F. JORDAN, ELLIS B. BARNES.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy, 5 cents.

EXPIRATIONS—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

CHANGE OF ADDRESS—In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

REMITTANCES—Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

United Religious Press Building
700-714 EAST FORTIETH ST., CHICAGO, ILL.

Things Which Make for Peace

"The international mind" is a term employed by Dr. Nicolas Murray Butler to designate "that habit of thinking of foreign relations and business, and that habit of dealing with them, which regards the several nations of the civilized world as friendly and co-operating equals in aiding the progress of civilization, in developing commerce and industry, and in spreading enlightenment and culture throughout the world." This habit of thinking and acting will promote peace. Without it brute instincts will prevail in international relations.

The international mind is none other than the mind of Christ. Christ stands for the rights of all. The good of the race is the welfare of all, not the perfection of a few. A Christian statesman like Gladstone is sensitive to the needs of the weakest races. He knows the difference between bluster and braggadocio and patriotism. "When Secretary Hay said that American diplomacy had but two controlling maxims, the golden rule and the open door, he spoke with an international mind. The policy of swagger, that of swinging sticks, either big or little, and that of threatening to double or treble the military armaments and preparations of some other nation, are not compatible with the possession of an international mind."

There is need for the congregational mind in every church. Men become church bosses frequently when they think they are serving Christ. Their error is in not trusting the people. A church of Christ is a company of people that believe in each other's good sense and good intentions. A man of ability undertakes to control the church when he has no confidence in the sincerity and sense of his brethren. Where there is one purely selfish church tyrant there are a dozen who lack faith in the people. Lack of faith may be due to selfishness but nearly all church tyrants have streaks of unselfishness. They are so anxious to have every opinion right that they insist on doing all the thinking for the congregation.

Peace among the churches is secure only when faith and good will prevail. A peace that is brought about by ecclesiastical action is of no value unless the ecclesiastical action is a formality like a marriage ceremony for two persons who love each other and have sense enough to live together harmoniously. Differences of opinion and discussion are essential to progress. That we who call ourselves Disciples of Christ have animated debates on questions of faith and practice is evidence that we are growing. If we can cherish mutual esteem and confidence it will be proper to speak of ourselves as a brotherhood or as anything else that signifies unity. We must honor the old men who doubt the wisdom of certain changes in our customs and teaching. We must allow the young men to make their contribution to the common stock of knowledge and sentiment.

The nagging habit is as reprehensible in the church as it is in the home. We do not help people by fault-finding. In the partnership of the home the first aim is to enjoy together the best that any member can offer to the rest. Good workmanship, apprecia-

tion of the beautiful, admiration for noble deeds, good will toward all sorts and conditions of men—these are the first things in a good home. In the church we meet to symbolize in worship our faith and hope, to enlighten the mind by discussion, and to cultivate that friendship for God and man which we call religion. We are to receive each other, that is, accept as fellow Christians, but not to pass judgment on each other's thoughts. In friendliness we can discuss all the questions that relate to life and godliness. The emphasis must be upon the friendliness; if it is not, we are no better than "irksome, brawling scolds."

False notions of honor are responsible for many personal encounters and many wars between nations. We have learned that it is skill in fighting and not the right that wins in a duel. We have yet to learn that the heaviest battalion is not necessarily on the side of God. If a man is accused of dishonesty, he can silence his accusers only by honest dealing. Any statement he may make gets its value from what he does. Nations will be judged finally by the service they render and not by their readiness in picking quarrels. The honor of the church is advanced when it does the work it was established to do. By attention to its proper business it can teach men to attend to theirs and thus it will do the things which make for peace. [Midweek Service, Dec. 4., Rom. 14.]

S. J.

The Evangelist Looking Himself in the Face

If a well-known pastor in the state of Indiana has read the symposium in one of our papers on modern evangelism, he will have abundant reason for rejoicing that what he said in a well-written paper on insane evangelism at a Disciples' Congress about five years ago, and suffered newspaper martyrdom for his boldness, has been said again by the evangelists themselves with more definiteness, and certainly with more approval, than he enjoyed. The fault with that now ancient paper on evangelism was not that it misrepresented any one, but that it wounded our pride; and we bespattered each other with printer's ink in our efforts to escape from the domestic unpleasantness in which his revelations found us. The author of the paper suffered most, as men do who have the habit of looking facts in the face, especially when the facts show a religious people in a condition where repentance and reformation of life are the only conditions of future salvation. It was easier to punish the author of the aforementioned paper than to reform, and churches, like humanity elsewhere, are prone to choose the line of least resistance.

But the pressure of public opinion has compelled even the evangelists to look themselves in the face, to see what they are doing and what they are not doing, and as a result they are writing of insane evangelism themselves. But we cannot refrain from saying that if our Indiana seer is aware of what is going on in evangelistic circles just now, he should hold on to his porch railing every time he steps out of doors the next few weeks, if he would prevent his translation, so great must be his satisfaction.

The Indiana pastor was somewhat in advance of his time; we could have built a penal fire for him then; there are those who in effect are building a memorial for him now. One editor thought him insane. It would seem that a host of competent witnesses think him altogether sane, for they are saying what he said, only with less consideration and courtesy. The evangelists bring accusations against each other which are more damaging than anything charged by their critics.

When that discussion was on it will be recalled that a well-known Bible teacher affirmed that the speaker at the Congress had no right to criticize the noted evangelists and their methods, because he had never held a great meeting himself. If such a rule as that prevailed in the world no man could criticize a sermon unless he had preached one; no man could criticize a book unless he had written one; no evangelist who had held a meeting with one hundred additions would have the right to criticize an evangelist whose meetings ran into the five hundreds; no man could pass judgment upon a house unless he had built one, nor upon the freshness of an egg unless he had laid one. The majority of sentiments expressed were adverse to the paper on insane evangelism. But today who was right, the author of the paper or his critics? Time has demonstrated the fact that current evangelism, dragged to the light, has found fewer and fewer apologists, until today its circle of friends is ready to repudiate it.

It has been the habit of defenders of popular evangelistic practices to characterize those who ventured to disapprove of these practices as "disgruntled pastors", or "higher critics", who were bent on destroying the evangelists and their work, and almost

everything else destructible in the universe; or "knockers" who knocked from long established habits, and who rejoiced at the sound of their hammers; or they were some specimen of humanity worthy of the scorn of those godly men whose sole ambition was to convert the world—anything to stave off the day when objectionable methods would be hailed before the judgment seat of an enlightened public opinion. The method of procedure was as firmly established as are the hills. When complaints were made, some well-known evangelist whose methods were not as culpable as many others of the class, was put forward to enter a general denial and call for specifications, knowing full well that they could not be given without seriously embarrassing our entire household of faith. The silence of the disaffected persons was construed as a victory for prevailing evangelism; the spokesman for the evangelistic community threw his hat in the air, metaphorically speaking, heralded abroad the tidings that another assault had been repulsed, and a calumniator silenced for all time.

But what shall be said now when all that was ever charged by the critics is now said more sharply by the evangelists themselves? If it is proper for the evangelists to expose the wrongs of their profession today, it must have been better to expose them several years ago; if the critics were wrong then, what makes evangelistic critics right now? But we forbear. It is not our desire to press such questions, only to rejoice with the evangelists in the good work they are beginning to do in the recovery of their work from the hands of the spoiler.

The evangelists are generally agreed that something must be done to restore evangelism to its proper place. They feel as do thousands of others who are interested, though not actively engaged in that field of endeavor, that despite astounding telegraphic reports of success, there is something wrong between the statistics of conversions and the stability of the converts; that there is a great gulf between the figures of the faithful and the faithful of the figures; that the numbers count for more in the press than they do in the pew; that it is a debatable question at times whether the revival was held for the benefit of the church or the benefit of the evangelist, whether the evangelist served the community or was ministered to by it.

In another article we shall say something more on this subject, meanwhile congratulating our brethren, the evangelists, upon their ability to look themselves in the face, an accomplishment which is really a work of grace. No cause worth saving has anything to fear from facing the facts.

E. B. B.

History of the Little Brown Church

There are in this song the elements of popularity, possibly because a majority of those who sing the song have been reared in communities where the church life was suggestive of life as it must be in "the little brown church." It may be interesting to our readers to know something of its history which we glean from *The Congregationalist*:

Some forty or fifty years ago a song known as *The Little Brown Church* in the Vale caught the popular fancy and literally went around the world. The president of the National Music Teachers' Association belonging to a sturdy Scotch family used to join heartily with his seven brothers in singing the song with no thought that any particular church was meant. Later he was astonished to learn that the veritable "*Little Brown Church*" was not far from his Iowa home. It is a read church, a Congregational church, and is at Bradford in Northern Iowa. Some pioneers in Northern Iowa met for worship in a log house for some time and finally organized a church. In 1859 Rev. J. N. Nutting became pastor and it was determined to erect a house of worship. This required much sacrifice for all were poor and there was, actually, almost no money in circulation. Those sturdy farmers made the frame from timber growing along the Cedar River. The boards for the siding and what hardware was used had to be hauled over corduroy roads and through swamps from McGregor, sixty miles away. The dedication was a great event. Many people drove forty miles to be present. The church prospered and soon after Bradford Academy was erected so that the community became an educational and religious center. When the railroad came, it ran on the opposite side of the river. Nashua sprang up and gradually the people moved to the new town and Bradford disappeared from the map. The academy building is going to decay, but sentiment has prompted the people to preserve "*The Little Brown Church*," and it is in a good state of repair. Dr. W. S. Pitts was one of the pioneers that came under the influence of this church in the early days and he did more than any one else to make it known by his famous song. In many of the conventions of the Men and Religion Forward Movement in the Middle West this song was sung at nearly every session and it bids fair to become as popular as in former years, emphasizing as it does the fact that this new movement is not outside of the church but within it, and that among the most cherished memories of childhood is the recollection of going to church, often to a humble church in the country.

The Second Quadrennial Council

Chicago is to be host to the Second Quadrennial Council of the Churches of Christ in America, December 4-10. Thirty-two denominations, representing over seventeen million communicants, are to be represented officially by five hundred delegates.

No other organization has ever stood so completely for united Protestantism, and it is not too much to say that in the interests of Christian unity the convention will be the most important gathering ever held on American soil.

The invitation to the Federal Council to meet in Chicago was given at a union meeting of the ministerial bodies. The Chicago Association of Commerce joined in the invitation. The city desires to be a royal host, and the co-operation of every church and pastor is requested. The business sessions of the Council, to be held in the assembly room of the La Salle Hotel, as well as the more popular meetings, are to be open to all.

The programme, as at present outlined, begins with a reception in the Art Institute, Wednesday evening, December 4. Bishop E. R. Hendrix, the national president, will speak in Fullerton Hall, which is a part of the Art Institute, and the ladies will serve in the galleries.

The Thursday evening meeting will be held in Orchestra Hall. Bishop Francis J. McConnell of Denver, and Dr. J. A. MacDonald, editor of the *Toronto Globe*, Toronto, Canada, will be the speakers.

On Friday evening, there will be a rally of Young People's organizations in the Second Presbyterian Church, one of the largest in Chicago, and centrally located. Dr. John Balcom Shaw, president of the Committee of One Hundred, which has the arrangements of the Council in charge, is pastor of this great church. Governor Marshall of Indiana, vice-president-elect of the United States, will be one of the speakers. Governor Marshall will attend the meeting of the Council as one of the regularly elected delegates from the Presbyterian denomination. Dr. Wilbur F. Sheridan, general secretary of the Epworth League of the Methodist Episcopal Church, and others will also speak. Mr. R. H. Gardiner, former president of the Brotherhood of St Andrew, of the Protestant Episcopal Church, will preside.

Sunday afternoon, a meeting in the interest of social service will be held in the Olympic Theatre. Williams Jennings Bryan and Professor Walter Rauschenbush will speak. In the evening, group meetings will be held in various parts of the city, and Dr. George H. Ferris, of Philadelphia, will address the Sunday Evening Club in Orchestra Hall as a part of the regular program of the Council meeting.

Monday evening, the social unions and church clubs will unite in a banquet at the La Salle Hotel.

Among the representative speakers who will have part in the council meeting are Dr. Mark A. Mathews, moderator of the Presbyterian General Assembly; Dr. Nehemiah Boynton, moderator of the Congregational Council; Dr. A. F. Fitch, president of Andover Theological Seminary; Bishop J. W. Hamilton, of the Methodist Episcopal Church; Dr. George B. Stuart, president Auburn Theological Seminary; Bishop William C. Doane, Protestant Episcopal bishop of the diocese of Auburn, N. Y.; Dr. Peter Ainslie, Baltimore, representing the Church of Disciples and Dr. W. H. Roberts, chairman of the executive committee of the Federal Council.

Gratitude

"Do you give thanks for this?—or that?"

No, God be thanked

I am not grateful

In that cold, calculating way with blessings ranked

As one, two, three and four—that would be hateful.

I only know that every day brings good above

My poor deserving;

I only feel that in the road of Life true Love

Is leading me along and never swerving.

Whatever gifts and mercies to my lot may fall,

I would not measure

As worth a certain price in praise, or great or small;

But take and use them all with simple pleasure.

For when we gladly eat our daily bread, we bless

The Hand that feeds us;

And when we tread the road of Life in cheerfulness,

Our very heart-beats praise the Love that leads us.

—HENRY VAN DYKE.

New--Old

As the Wayfarer



Plymouth

Discovered It

YES, THAT'S IT," said the native; "it does seem kind of a pity to turn a live rock into a dead monument, don't it. But, ye see, if it hadn't a been done, all these 'ere summer tourists would a chipped the thing to bits by this time."

When he said "summer tourists," there was such scorn in his tone as one uses toward an inferior race of beings. Still, the summer visitor is rather necessary, after all, and one must keep an eye to business; therefore he added indulgently: "Folks likes a souvenir mighty well, ye know." It was many years since the Wayfarer had visited old Plymouth and she was not prepared for the wrought-iron gates which now protect Plymouth Rock from patriotic vandals. Too bad the American at home or abroad shows such a propensity for carving his name everywhere and "chipping things." It has shut him out of some interesting places in Europe and now it has caged up his own Plymouth Rock. In the old days there was something impressive about the smooth, rounded granite, and the act of setting foot upon it. One's imagination easily conjured up the scene of the landing and saw the men in boots holding the small boat steady as one after another sprang ashore on the rock—Mary Chilton first. Now the imagination works with more difficulty. But, after all, it is Plymouth Rock, and the date "1620" cut on its side gives the traveler something of a thrill, particularly if he has come from afar to visit the scene of our national beginnings.

"Like to drive up to the Pilgrim Monument?" asked the scorner of summer tourists. "This was the fust street laid out," said he, as we rattled along, "most likely you rec'lect how their log houses was set. There's where their common house was and the fust meetin'-house stood here, on top o' which Myles Standish set his cannon."

"Yes, them are beautiful ellums, English ellums, planted by the Pilgrims. They brought the seed from their old home. One or two has had to be replaced, ye see."

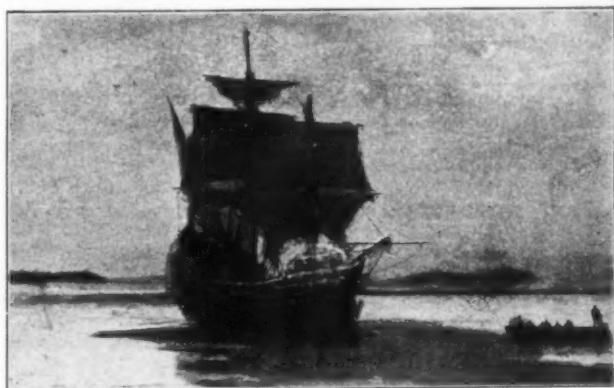
The Wayfarer felt a sudden thrill of kinship with those stern old Puritans. After all, they cared for beauty as well as for religious freedom, and the same love of their old home, of the place wherein they originated, which brings Americans from all over the country back to Plymouth made the first settlers plant elm trees from English seed.

Alighted at the monument erected on the hill to the memory of those first settlers, the visitor reads the list of familiar names:

Bradford, Winslow, Standish, Alden, Howland, Brewster, Carver and the rest. In white marble bas-relief one sees depicted the signing of the compact in the cabin of the "Mayflower," and other momentous scenes of those first days in New England. But the Wayfarer had had enough of monuments, no matter how fine, and of guides, no matter how accurate and quaint. Somehow they do not aid imagination. The visitor will do well to wander by himself among the mounds of Burial Hill, for nowhere will his admiration for that sturdy company of immigrants wax stronger. There he will realize what the priva-

tions and hardships of that first American winter meant; for there he will remember how the hill became more thickly populated as the little company in the log houses diminished. He will remember how the living planted corn among the graves that its waving blades might hide them from the Indian and so disguise their losses—and yet they were willing to remain. Yes, it is to be wondered at that they did not all return when the "Mayflower" weighed anchor and sailed back to England.

None of the original tombstones remains, yet Burial Hill is eloquent. The thought of the corn and all that the success of that first crop meant to the half-starved settlers instantly calls up a pleasanter scene—the first Thanksgiving Day in Plymouth,



The "Mayflower" in Plymouth Harbor. After the Painting by W. F. Halsall.

with the devout service of gratitude in the meeting-house, afterward the sports and races in real holiday spirit, and the baking and brewing for the feast when Indian and white man sat down together. Over yonder are the cranberry bogs and the low, marshy lands where the ducks and wild turkeys were shot. A genuine feast it was, we are told, for the tables were filled for once, at least, with broth and oysters and roasts of various kinds, with venison pasties, cakes and "manchets;" bowls of salad, and great baskets of grapes and plums. It really does one good to think about it and remember that, at least, on Thanksgiving Day the hungry Pilgrims were fed.

Within Pilgrim Hall are many interesting things to be seen, each one of which suggests a picture. The long toasting-forks, the warming-pans, the kettles and cranes, make the huge fireplaces in those log-cabins very real; and one sees how decidedly the life indoors centered around the blazing logs. The sound of the axe must have been almost unceasing in those bitter winter days, and the toil of the women within doors unending, as they baked and brewed and turned the roast on the spit.

The sight of Governor Bradford's arm chair suggests the problems of discipline and government in the new colony and the precedents then established to survive through the many years of change and growth. The Peregrine White wooden cradle made the Wayfarer ache with the thought of a baby trying to find warmth and shelter in that desolate settlement, and of the mother in her weakness struggling against such hardships. No one can see a spinning-wheel in Plymouth without thinking of Priscilla and that first romance on the Pilgrim shore. Yet all the women must have spun. Just so, though all the men must have carried arms, the sight of any weapon brings first to mind the sturdy figure of Myles Standish as he drilled his men, and primed his guns and intimidated over-bold Indians. So warlike and fierce toward the enemy, so knightly and tender toward the gentle Rose that faded by his side in the harsh air of New England! Across the bay stands his monument on Captain's Hill overlooking the pleasant "plantation" in Duxbury which he chose for his home. He looks a little lonely on top of the tall shaft; and does he turn a little wistfully toward that cottage yonder where Priscilla made a home for John Alden?

No visit to Plymouth is really complete without sailing over



The Canopy Over the Historic Rock.

to Clark's Island, where the Pilgrims spent their first Sunday, and visiting Duxbury and the old Standish and Alden houses. The Wayfarer well remembers how as a child she once held in her hand the heavy key to Myles Standish's house while the dearest and daintiest of old ladies—his seventh descendant—told tales of the early days and directed her to the small burying-ground in the woods where three, three-cornered stones mark the grave of the doughty soldier.

and each one had a duty laid down by the law of the council.

It was no wonder, then, that on that fateful summer day in 1902, when the bells were no longer heard, the peasants left the fields and the shop hands their tools and hurried into Venice to see what had silenced their monitors. When they saw the pile of ruins and the "Marangona," the only bell preserved, on top of it, they sat down and cried, and then hurried to "Sior Beppo" at his palace and asked him to bless them, for they thought, with the destruction of



Clark's Island, Plymouth Harbor. Here the Pilgrim Fathers Spent Their First American Sunday.

Duxbury does well to cherish the tombstones and the old houses; Plymouth to protect her Rock and "ellums," and to keep her relics of 1620. In spite of change and progress, of hotel and shop and factory; of noisy motor-car and train, they keep alive the glamor of old-time memories, a glamor which all who have visited Plymouth will understand.

The New Campanile

"May you live as long as the Campanile" had been for hundreds of years a birthday greeting not only for the citizens of Venice but also for the peasants of the Venetian province. "Il sior Beppo," as he was then affectionately called, and now better known as his holiness Pius X., used to encourage his patients when on a sick visit with, "Well, but the Campanile is standing yet, and you must try to do the same."

It was a terrible shock to "Sior Beppo," and every one within forty miles of Venice, when, on July 14, 1902, without a moment's warning, the Campanile suddenly collapsed, like an aged telescope, and all to be seen of the proud landmark was a monument of dust and fragments, says a writer in the London Express. "Sior Beppo" was in his study quite close to St. Mark's Square, and heard the clash and dying groan of his beloved bells. He immediately went out to the square, without waiting for his hat, and when he saw the ruin he exclaimed: "But it must rise again."

In this remark came out the true Venetian. Within forty-eight hours of the catastrophe the town council of Venice had decided that the Campanile should be rebuilt exactly as it was before. While the whole world regretted that the characteristic Loggia of Sansovino had disappeared in a dusty heap, the Venetians felt that an integral part of their daily life had crumbled away. The tower

their bells, that the end of the world had come.

In rebuilding the tower the original foundations have not been removed, though they have been greatly strengthened. Legend had always said that the foundations of the tower went down as far underneath the soil as the tower itself rose above. But, as a matter of fact, the foundations only went down about seventy feet, whereas the height, including the golden angel on top, is 352 feet. There is no doubt that the downfall of the tower was caused by faulty construction.

It was found that the main base to carry the weight was composed of large bricks collected from the old Roman city of Aquileia, strengthened by cement of white lime from Istria. The foundations have now been much enlarged in order to allow of a wider distribution of weight on the greater surface, and the whole building has been strengthened by iron girders binding the masses together.

The only bell saved was "Marangona," but the pope had the other four recast and has presented them to the Campanile. When the foundation stone was laid on April 25, 1903, Cardinal Sarto promised Gaetano Moretti, as he then was, that he would himself attend to bless the inauguration of the bells. But fate has decreed otherwise, and the greatest Venetian of them all, who did more to bring about the quick resurrection of the Campanile, will be obliged to sit in his study and hear his beloved bells ring by the aid of the telephone or the gramophone.

He said to Gaetano Moretti the other day, speaking with tears in his eyes, "I promised you I would come, but, alas, I cannot. But I will sit here, and when I am tired I will tell them to turn on the machine, and I shall close my eyes and, in spite of the tiny noise, dream that I am back by my loved lagoons."

Ah, Sior Beppo, *che tragedia!*—Exchange.



Burial Hill, Plymouth, Site of the Watch Tower in King Philip's War.

was to them a token of the glorious past.

Begun in the ninth century after Christ, it was completed in the sixteenth, when Venice was at the zenith of her power, the indisputable master of the Mediterranean, the conqueror of Genoa, the sovereign lord of Padua, the colonizer of the challenger of the Osmanli power.

For hundreds of years the peasants for miles around had regarded the Campanile as an hour-glass for them. Through all the joys and sorrows of the republic the bells had rung out to tell them the news—a doge dead or a new one elected; a pope passed away or a successor created; a great condottieri or an admiral returned in triumph—it was all the same to them. They knew which bell was ringing and the news it conveyed, for there were five bells,

Morning Prayer

Let me be faithful, Lord. If any friend
Seeks the poor comfort of my guiding hand,
Or falters to my threshold for relief,
Let me give all his longing may demand.

Let me be fearless, Lord. If any foe
Flings my best idol to the sordid dust,
Or breaks the dream I love the best on earth,
Let me arise, and clothe my soul with trust.

—GERTRUDE BROOKE HAMILTON.

DR. WILLETT'S MISSION TOUR

The Green-Girdled Islands.

It was a most unusual hour at which the stewards called us on the morning of Thursday October 3. But it was none too early for when I stepped out on deck we were but a short distance from land and one of the officers told me that the rock we were approaching was Diamond Head, a short distance down the beach from the harbor of Honolulu.

But there were many preliminaries before the Tenyo Maru was permitted to come to the dock. The Hawaiian Islands are now a part of the United States, and the same quarantine precautions are taken there as at any other of our ports. The little launch of the harbor physician was soon sighted, with its yellow flag at the bow, and the Stars and Stripes at the stern. He came on board, examined the ship's list, inspected the steerage and the second cabin people, and even lined up the first cabin passengers on the main deck and asked them to hold out their hands for examination as he passed along. It appears that special precautions are taken against leprosy at this port.

View of Landscape.

In the meantime we were enjoying the beautiful view afforded us of the harbor, the city, whose modern and business-like structures were almost hidden by the trees that line every street, the low-lying shore, covered with rice fields and orchards, and the hills, steeply rising to mountains back of the city. The intense green of the shore as it stretched away in either direction, brought to mind the lines of Joaquin Miller,

"Asleep in the sun lay the green-girdled isles,
As rocked to their rest in the cradle of God."

To be sure we saw only one out of the eight Hawaiian Islands. And the one we saw, Oahu, whose port of Honolulu is the capital and metropolis of the group, is not the largest of them. On the neighboring island of Hawaii, which gives its name to all, there rise the two tall volcanic peaks of Mouna Loa and Mauna Kea, which constitute the most impressive natural feature of the islands, while on the Island of Molokai there is the leper colony to which Father Damien gave his long service and at last his life.

Historical Interests Center Here.

But so far apart are these dots on the surface of the Pacific that although they look very close together on the map, it is a considerable journey for ships to travel from one to another of the group, and we saw only the single island of Oahu. But it is with this one that the historical interests of the entire eight are chiefly concerned. Here Captain Cook, the explorer, came in the seventeenth century, and named the entire series the Sandwich Islands, in honor of his patron, the Earl of Sandwich. Here in 1795 Kamahamaha landed with his warriors from Hawaii, and defeated the natives in a conflict whose scene is still pointed out at the Pali, or cliff, back of Honolulu, to the edge of which he drove the fugitives and hurled them to the rocks, far below.

From that time till recently the islands were under the rule of a dynasty of which Kamahamaha was the founder, and which included five kings of the same name. In 1873, when the second constitution was given the islands, the legislature named as king, Lunalilo, and in 1874 the same body elected David Kalikawa king. On his death in 1881 his sister, Liliokualani, was made queen. But three years later the republic was proclaimed, and Sanford B. Dole was made governor. In 1897 the islands were annexed to the United States, and in 1900 were given a territorial form of government, and Gov. Dole was made president. He is now a venerable figure in the city, a judge in the United States court, and Gov. Freer is at the head of affairs.

Conversion of Islands to Christianity.

The story of the conversion of the Hawaiian Islands to Christianity is one of the romances of missions. In 1819 the first American missionaries landed on Oahu. The abandonment of the old animistic and

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminatingly.

idolatrous religion of the people was rapid and complete, though not without desperate resistance on the part of the older priesthood. The worship of Pele, the goddess of fire, was given its death blow in 1824, when Princess Kapiolani of Hilo defied the goddess and her priests at the very edge of the crater, ate the berries sacred to Pele, and hurled

stones into the fiery chasm of the volcano. This courageous act, in defence of the new faith, forms one of the episodes in the pageant of "Darkness and Light" to be given in connection with the great missionary exposition to be given in Chicago next spring.

Our day in Honolulu was made delightful by the attentions of a group of University of Chicago friends. Dr. S. D. Barnes, a prominent physician of the city, gathered a few former university people together and did the honors of the occasion as a most thoughtful and devoted host. We were taken in automobiles to the markets, where the strange looking fish are brought in very morning from the fleets far out at sea, and the almost tropical fruits and flowers of the islands; to the precipice of Pali some six miles up the mountain road, where the hero of Hawaii drove his foes to their destruction; to some of the schools, where the strange mixture of races was the most striking feature; to some of the homes of our friends, where we had a chance to see something of the home life of the city; and then to the University Club.

A Home University Reception.

There we had a University of Chicago luncheon, with the maroon in evidence in ribbons and flowers. A dozen or more guests enjoyed the two hours spent in good fellowship. We met a number of most interesting people, and counted the event a delightful episode in our journey. Dr. Doremus Scudder, well known as the pastor of Central Union Church, is one of the enthusiastic exponents of the missionary idea. His church is said to give more for missions in proportion to its membership than any other church in the world. Rev. A. A. Ebersole, Chicago '99, is his associate. Mr. Riley H. Allen, editor of the Honolulu Star-Bulletin, is an '04 man. Dr. Barnes goes back to '94, and played on the earliest athletic teams of the university.

The Disciples have a church in Honolulu which was organized in 1892 by T. D. Garvin. The present pastor is David C. Peters, who, however, was back in the States on a visit when we were there, so that we failed to see him. The church numbers about one hundred and sixty-five members, and is spoken of as a fine company of people. It was with regret that we missed the opportunity of meeting the members of this congregation.

Places of Resort in Honolulu.

One of the lovely places of resort in the vicinity of the city is Waikiki Beach, some three miles down the coast toward the Diamond Head. One takes an electric car that traverses an avenue on which are the government buildings, the first church built in Honolulu, the first residence, following the period of the old native huts, and other interesting structures. Everywhere the flowers are seen in wonderful richness and variety; the flaming hibiscus, the purple bougainvillea in masses that seem incredible, hedges of night-blooming cereus that would be miracles of loveliness in any other place, and trees of tropical and semi-tropical luxuriance from the oriental palm to the northern cedar. Then on through flooded rice fields and banana plantations the car proceeds to the Aquarium, one of the most interesting in the world, and the Moana Hotel, with the broad bathing beach back of it.

There we had one of the most fascinating experiences to be imagined. The waves come rolling in upon a beach which is matchless for smoothness and protection. Far out toward the sea the coral reefs keep the sharks from approaching, and leave the tumbling waves to the possession of the bathers. And here the two sports of the Hawaiian swimmers are to be seen in their perfection, surf riding and canoeing with the outrigger canoes. The first is done with a broad, pointed board, which the bather takes out till he meets an advancing wave. Then lightly mounting it, he stands on the board,

(Continued on page 11)

From Scrooby to Plymouth Rock

By B. H. van Breemen

IN THE YEAR 1604, John Robinson, a graduate of Cambridge University, became the pastor of a flock of Independents in the little town of Scrooby. These Independents, who should not be confused with the Puritans, held much the same ideas in church government as did the Anabaptists. "It was in and around Norwich, where the Dutch Anabaptists were most numerous, that the Independents first, under Robert Browne, took their rise. Hence they were called Brownists. The members of the first church of these Independents, formed in London in 1592, were promptly clapped into prison. Then their three leaders, Barrowe, Greenwood and Perry, were put to death. England with her political church, was determined not to tolerate 'heresy.' Scores of other heretics of the same sort were beheaded, hanged, or died in the filthy prisons."

The Asylum in Liberty-Loving Holland.

When Davison, Queen Elizabeth's secretary of state, during the early reign of that sovereign visited Holland, he was accompanied by a youthful citizen of Scrooby, named William Brewster. This Brewster, later a member of the Scrooby Church and master of a post-office (for the king's messengers) in the manor house of the archbishops of York, advised his brethren in the faith to go "where they knew religion was free for all men"—to the Dutch republic! For by that time it had become known far abroad, that the Dutch government, leading all Europe in toleration and religious liberty, had to the English, French, Italian and other Protestants granted houses of worship free of rent or taxes, and that in most cases it paid the salaries of the ministers. In at least twenty-three towns or cities of the Netherlands there were churches of English-speaking people. Those of Amsterdam, Rotterdam, and Flushing still remain. "The relations between the Netherlands and England," says the author of "Brave Little Holland," "were in every way closer and more friendly than they have ever been since. Soldiers by the tens of thousands, merchants, sailors, clergymen, exiles and refugees by the thousands, visited or lived in Holland and in other Dutch states. Many of them had their wives and children with them. Among the most touching inscriptions on the tombs in the Dutch churches and cemeteries are those in memory of English wives, sweethearts and children. Probably an average of 12,000 English-speaking people lived in the Low Countries from 1580 to 1640, the great majority being in the republic. The Scottish Presbyterian Church in Rotterdam celebrated its quarter millennial anniversary Sept. 14, 1893."

It was to this cradle of religious freedom that the Scrooby Pilgrims set sail, settling first at Amsterdam (where there is yet a narrow street called "Brownistengang," or Brownist alley) and later at Leiden. Besides the bronze tablet erected by the Council of the Congregational Churches in America in the wall of St. Peter's Church to the memory of the Pilgrim fathers and their pastor, the stranger

who visits the town of the heroic siege will find in the Klok Steeg (Bell Alley) a stone, erected in 1865, with the words: "On this spot lived, taught, and died John Robinson, 1611-1625."

In this house the Pilgrims, about 300 in number, held their meetings, using the parlor or chief room for preaching and worship.

For they believed in separation of church and state, differing in their ideas of church government from the Puritans and the members of the English and Scottish Church (of which Rev. Robert Durie was pastor and in which were 130 English-speaking families). For this reason, and also because they would not worship in edifices once used by Roman Catholics, they did not follow the example of their other countrymen, who used the old chapel of the Veiled Nun's Cloister; nor accept a free house of worship from the government, which, though tolerant, did not allow any other congregations but those of the Calvinistic state church to have places of worship that showed by their outside appearance the purpose for which they were built.

Life in Holland.

Thus the Pilgrims were Separatists even in their new fatherland, though socially friendly with the members of the other English churches and with the British soldiers like Myles Standish and the hundreds of English-speaking merchants, weavers and mechanics.

Working at several trades, their children going to the Dutch schools and learning the Dutch language, the Pilgrims soon became sufficiently prosperous to buy the above-mentioned house for their pastor, besides erecting twenty-one small houses for their families in Bell Alley. Several of the leading men paid extra taxes and became citizens of Leiden. "This," says Griffith, "gave them a great experience in politics. They learned the ways of a republic and how to build one in America. The young men and boys learned all about union and secession, state-right and central power, and much about government, during their stay in Leiden. The trumpets and drums of war were quiet, but the placards and political advertisements, pasted upon the pumps, walls, bridges, and curbstones, told how excited the adherents of Maurice and Barneveldt were. On one occasion they saw Broad St. in front of the city hall barricaded, and the Arminians entrenched in a kind of fort against the Calvinists. For a time it looked as if there would be fighting in the streets of Leiden between the Waardgelders (or city guards) and the national troops."

Robinson and his flock favored Calvinism and the democratic principles as against the Arminian theology and state rights. Robinson publicly debated with Arminius' successor Episcopius; he especially approved of the *post acta* of the Synod

of Dordrecht, by which provision was made for the right relations between ministers and magistrates, for education, foreign missions, etc.

Robinson and Brewster (who taught Latin and later had a printing office), with a view to securing greater privileges, became mem-

The Divide

By LEROY H. WHITE.

Upon the lofty mountain crest
Fair Isa's limpid waters rest;
Set high upon the great divide
From whence the rippling brooklets glide,
Two outlets to this lake are found,
And hence the name, "Two Ocean Pond;"
For through one outlet waters flow
To the Pacific far below;
While through the other outlet go
The waters of the melting snow;
And down the eastern slope descend
To reach Atlantic's wave-swept strand.

A drop of water floating round
The surface of this mountain pond—
Ah! who can tell or who foresee
What things may change its destiny?
A breath of wind—a splash of rain—
The movement of a fish's fin
May give the start and fix the trend
On which the future may depend;
For started once upon its course—
Whether for better or for worse—
It onward flows from day to day
Along the same unchanging way.

Oh, what a parable is here
To teach a lesson plain and clear!
To every life there comes a day
Which marks the parting of the way.
Life has its crest and its divide;
Life has its moments which decide
The slope on which its currents flow,
Whether it be for weal or woe.
And man may choose—and man must choose—
Whether the prize to win or lose;
Whether the slope of life and peace
Which leads to realms of endless bliss;
Or whether the slope which downward goes
To endless death and endless woes.

There's many a man on life's divide
With hesitant look to either side,
Whose weal for eternity's day may hinge
Upon what may seem the smallest of things.
A little less doubt—a little more faith—
A little more thought on the heavenly path—
A little less hate—a little more love—
A little more longing for heaven above—
A little more striving for the Tempter to quell—
A little more effort to turn the will—
And the face will be set toward the heavenly
rest—
Toward all that is grandest and sweetest and
best.

Yes, small the beginning and easy to choose;
But great the result—if we win—if we lose—
And happy is he, yes, happy, indeed,
Who the lesson will learn and earnestly heed.
Kalamazoo, Mich.

bers of the university. This institution of learning had by this time become so famous that English-speaking students began to come to Leiden by the hundreds. After the closing of the English universities to Nonconformists and the "Great Ejection" of 1662, this number increased considerably. Most of the Nonconformist English ministers were educated at Leiden.

From Dutch to American Republic.

When we follow the mighty current of the Reformation, whose often bloody waters were swelled from so many and different sources, we see at a certain point a little side-stream separate itself and take its own course. We have traced that little stream from Scrooby to the lowlands of the Dutch Republic. Let us follow it now from the land of freedom and toleration to the land of the free; from the republic of the united Netherlands to the soil destined to be the dominion of the glorious republic of the United States of North America.

In the summer of 1620, considering the fact that that year was the last one of the twelve of truce with Spain, Robinson began to realize his long-fostered plans of emigration to America. In January of said year he had contemplated a settlement among the Dutch on Manhattan Island, securing the assistance of the West India Company. The Dutch government, however, declaring itself unable to furnish sufficient protection against Spanish privateers during the voyage, this plan had proved unpracticable.

It was not only the fact that continuance of war was imminent which made the worthy pastor turn his eyes toward the new world. He, Bradford, and some others, saw the growing hollandization of the younger part of their company. They wanted to be Separatists to the end, and though the majority of the Dutchmen were orthodox in their religion, they had a far more liberal idea of Sabbath-keeping than the Pilgrims could approve. So the plans of emigration were laid, and by means of the help of the brethren in England, secured after much traveling to and fro, the sum needed for a settlement in Virginia was at last complete.

We know how the Pilgrim fathers chartered the ship "Speedwell"; how the younger and stronger members of the congregation left Leiden, July 21, 1620; how they were joined in Southampton by the "Mayflower" party; how, after having left Dartmouth, the "Speedwell" proved unseaworthy, and how only the strongest and healthiest of the united company, crowded in the larger and stronger ship, sailed for the new world. The only additionally noteworthy fact is that "at least one-third of the company was boys and girls, most of whom had been born in Holland."

They landed, as is well known, the twenty-first of December, and on Christmas Day began to build their homes.

So at the time when the Act of Uniformity, driving out the Nonconformists by the thousands, established in old England the power of Episcopalianism, far over the sea a New England began to arise, where the foundations were laid for a "free church in a free state."

"In 1643," says the author already quoted, after the example of the United States of Netherlands, and most probably suggested by the Plymouth men, the New Englanders formed a confederation, of which Massachusetts was the Holland, or prepondering member. Later the Plymouth, or Old Colony, was swallowed up in the Bay or Massachusetts Colony. After that, in common American ideas and history, the Pilgrims, although they had imbibed the Dutch spirit of toleration in religion, and had practiced them by having fellowship with Myles Standish, the Roman Catholic, Roger Williams, the radical, and John Alden, the Irishman, were confounded with the Puritans. Only of late has the distinction been popularly made between the Separatists and the men who united church and state."

Turning back on our steps, we go from Plymouth to Dartmouth and Southampton, and via Amsterdam and Leiden to Scrooby and London. It certainly is with "more than a friendly thought," that we have been present in the spirit at the celebration of the two hundred and fiftieth anniversary of the "Great Ejection;" and with all our heart we will give more than our prayers to help our brethren over the sea win their fight against the enslaving powers of state-churchism and Puseyism, which strive after far more than "the best people in the Anglican Church" may suspect.

Wall St. Gives Scrubwomen a Raise

Pioneer work in behalf of the women office cleaners working in lower Manhattan has been carried on for four months by the Riverside Improvement Association of Brooklyn. The results of this campaign show what can be done by presenting to those who are directly concerned with an industry that is underpaid, a convincing collection of facts that had hitherto been neglected or unnoticed.

"A letter and report containing the important facts brought out by an inquiry," says the Survey, "were sent to the persons in charge of the buildings in which conditions seemed to warrant an advanced standard of pay. In eight buildings the pay ran from \$4.32 to \$4.75. In thirty-three the weekly pay was \$5; in two, \$5.50; in six, \$6.

"Now, viewed from the angle of the whole range of philanthropic and civic bodies in the greater city, the Riverside Improvement Asso-

ciation is an obscure and modest organization. But the Riverside Improvement Association has an impressive ring to it, and its letter-heads made a doughty showing when they found their way to the desks high up in the big buildings.

"The board of managers in four buildings immediately authorized a raise of pay, two from \$5 to \$5.50 and two from \$5 to \$6. In four others the superintendents expressed their intention of taking the matter up with the owners and were hopeful of success. In all, about 200 women have already benefited."

What Real Poverty Means

While exploring the city of Damascus on a gloomy evening, a young American paused where two alleys met, and chanced to observe a glow of light in the shadows near by. Further examination proved that it came from the heating furnace of one of the baths of the city. In "Going Down From Jerusalem" Mr. Norman Duncan tells the pathetic little history revealed by his investigation.

The light issued from the end of the lane, which terminated in an underground chamber, to which it fell by way of a broken stairway of broad stones.

Here was an old man, as instantly appeared from the quality of his voice, being lifted timidly to demand what presence disturbed him; an old, old man, lying outstretched on his belly upon a heap of chopped straw at the little round mouth of the furnace, which was no more than a hole in the wall.

He was employed, it seemed, in thrusting the straw through the aperture, a handful at a time, so that it fell, a continuous stream, upon the fire below. The old man was lying quite alone in the dark. The place was hot and dusty and most foul to smell.

"It is a wretched labor," said the younger *khawaja*.

"Not so," answered the old man; "it is a labor for which I thank God, since, though I am old, I am not yet turned beggar."

The *khawaja* would know the reward.

"Sufficient to my small need," was the reply.

Sixpence a day!

"Have you no helper?"

"There are little children hereabout, who play at pushing straw through the hole; and they give me rest in the day, sometimes."

"What!" cried the *khawaja*. "You labor by night and by day?"

"Truly, *khawaja*, with much thankfulness to God for the opportunity. I must be diligent lest trouble befall me."

"What trouble menaces?" asked the *khawaja*.

"The keeper of the baths," was the answer, "might turn me off."

"Have you no sleep at all?"

"When the fire is hot," said the old man, "I may sleep a little; and sometimes I forget myself and sleep against my will."

"How long," demanded the *khawaja*, "have you lain here?"

"Since before I went blind of this dust."

"The number of these years?"

"God has privileged me with the favor of the bathkeeper for these eight years."

"Friend," inquired the *khawaja*, amazed, "do you dwell content with your lot?"

"Thanks be to God!" the old man replied.

The *khawaja* gave the old man a gold piece, and must then all at once take to his heels to escape the agony of gratitude.

Dr. Willett's Mission Tour

(Continued from page 9)

riding the wave just ahead of its crest until he is driven far up on the shore. The skill with which the practised surf rider accomplishes this feat is astonishing.

The canoes are provided with an outrigger, a bar held at a distance of a few feet to keep the craft from capsizing. Then a company of six or eight paddlers take the canoe out to meet the wave, and come riding in on its foaming top in a most exciting style. People who live along a coast like that should be the finest swimmers in the world. And such the Hawaiians believe themselves to be, proving it by the fact that one of their young men carried off the world's record for long distance swimming at the last Olympic games in Stockholm.

But our steamer was to sail at 5:00, and we had to hurry away all too soon from the Waikiki Beach. By the time we reached the pier the signals were sounding for departure, and with passengers wearing a profusion of lovely wreaths, the token of a Hawaiian Aloha, "welcome," and farewell, we drifted out of the harbor, while the small boys of the town performed astonishing diving feats in quest of coins thrown from the decks. Soon the city, then the rocky punch bowl above it, then the Diamond Head, and lastly even the Pali cliff faded from view. But far into the evening we watched the receding coast line, and where the fires of some consuming guava plantation loomed against the sky, as the old and useless trees were burned in huge piles, we tried to imagine that Pele was once more lighting her beacons to pierce the gloom of the gathering night.

S. S. Tenyo Maru, At Sea, October 5.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

THE BARONESS VON SUTTNER

Baroness Bertha von Suttner has been a center of attraction at the National Suffrage Convention in Philadelphia, where she spoke on the last evening.

Baroness Von Suttner is probably the leading apostle of International Peace in the world today. A daughter of the Imperial Field Marshall, Franz Joseph, Count von Kinsky, and granddaughter of the Princess Christine Lichtenstein, she has royal as well as noble blood in her veins, and she certainly did not inherit her hatred of war. She married Baron von Suttner contrary to the wishes of their parents. The lovers quietly disappeared for ten years in the Caucasus. It was a happy time, well described by the Baroness in her Memoirs and by the Baron in his book, "The Children of the Caucasus." Poverty and literary struggles during these ten years developed thoughtfulness and power in the former society girl. Born in the highest rank, she now learned to know poverty and self-support as a poor man's wife, and became a sympathizer with the down-trodden and war-racked races.

Husband and Herself Voluminous Writers.

After returning from the Caucasus, she and her husband lived for nearly twenty years in the old family castle at Harmannsdorf, near Vienna. Both were voluminous writers, and their works were well received by the public. After the Baron's death in 1902 his wife went to Vienna and devoted herself to the cause of peace.

The great development of the peace movement in Europe is due largely to her zealous work. In several of her early books, such as "The Machine Age," and "The Inventory of the Soul," she had already attacked the question of war in a style so vigorous that the anonymous author was taken to be a man. Among her other books along reform lines may be mentioned "Before the Tempest," "Checks to Torrents," and "The Human Uplift." The last named, which has just appeared, deals with the substitution of international arbitration for war.

Her Great Novel.

In none of her books, however, have her anti-war arguments been presented so powerfully as in her best-known work, "Die Waffen Nieder" (Lay Down Your Arms), her masterpiece, for which she was awarded the \$40,000 Nobel prize. This novel has gone into the hundreds of thousands, and has been translated into every civilized language. It has been prepared as a school text book; it has been dramatized many times, and its title is today a household word in German Europe. No book in the peace list has treated the question so popularly and at the same time so profoundly. The novel overflows with the spirit of love—conjugal love, love of children, love of nature, love of animals and humanity. Its points were gathered from every possible source—historical, philosophical and statistical, and all are brought out through the medium of a rarely interesting story. It has been counted among the ten great novels of the world.

It has been styled the Uncle Tom's Cabin of the peace movement. It may well be

called so, in view of the slavery of militarism into which every male child is born who opens his eyes in the realms of the so-called "Great Powers." The schools are made preparatory to military service, and if any boy fails to pass his examination he is punished by a special and degrading kind of service in the army. This causes many boys in their teens to commit suicide every year.

Prince Dolgorouky says that the reading of this book, along with Bloch's great book on "War," led the Czar to issue his famous peace manifesto in 1898. At any rate, close upon its appearance came the first International Peace Congress and the Hague Conference. Immediately peace societies sprang up in France, Italy, and all over northern and central Europe, Germany alone having nearly a hundred. The book, in connection with the author's personal activity, led to the opening of centers for peace work in Austria, Hungary, Switzerland, Holland, Denmark, and Scandinavia. The Baroness was thereafter dubbed "The woman who moved the Czar," but she moved all Europe, and the world as well.

A Romantic Incident.

The Baroness and Alfred Nobel were first brought together through a romantic incident. Nobel, a wealthy dynamite manufacturer, had advertised for a housekeeper, who was to be a lady of rank. Just at this time the Suttner family were opposing their son's marriage to the young Countess von Kinsky because she had no dowry. This put into her head the idea of disappearing. So off to Paris bravely and broken-heartedly went the young Countess, who, though higher in rank, was poorer in purse than her lover. It was Alfred Nobel who received her, listened with sympathy to her story and became her warm friend and champion ever after. We owe it to her that the inventor and manufacturer of dynamite and war explosives backed up the peace movement with his millions, and left a fortune to be distributed yearly to the women and men who do the most to further the cause. The fact that he remained for life a bachelor and her devoted friend may some day be made the foundation of an international romance.

Organizes Many Peace Societies.

The Baroness personally cooperated in organizing the peace societies of Budapest, Vienna, Berlin, Venice, Trieste and many other cities. She is especially proud of having helped to organize the German-American Peace Society of New York City.

She is kept busy contributing stories, reports, editorials and interviews in German, Italian and French to papers published in those languages, carrying on a voluminous correspondence with the leaders of the peace movement in both hemispheres, attending peace congresses and preparing programs, etc., etc.

Aids Other Reforms.

Aside from the peace movement, the Baroness has been a zealous worker for the prevention of cruelty to animals, against anti-Semitic prejudice and in favor of equal rights for women. What she has done in behalf of women's higher education would in itself be a life work for an ordinary woman. Her researches into international law

and her studies in parliamentary and constitutional history would qualify her for a high university degree; but it is a greater glory to have kept the choice spirits of Europe ablaze with enthusiasm for the peace cause for almost half a century.

Baroness von Suttner was brought to America on her present visit by the Chicago Women's Club. She addressed the National Education Association in Chicago, the Biennial of the General Federation of Women's Clubs in San Francisco, and has been heard during the summer before many civic, commercial and women's clubs. She has a nimble wit, an optimistic logic, much vigor of speech, and a rich and far reaching imagination, all permeated with the glow of a warm and loving heart.

Secretary Suttner League.

The Baroness is accompanied to America by Mrs. Andrea Hofer Proudfoot of Chicago and Vienna, International secretary of the Suttner League. The League is made up of active peace workers who wish to carry on and perpetuate the life work of this famous peace apostle. It does propaganda work in central Europe through press work and speeches in German. It includes several recipients of the Nobel prize and members of the Hague tribunal, men and women of the highest attainments. It is meant to be a living and working monument to her ideal, rather than to her in person, and has been formed during her life time so that the artist fingers which have done so much to shape the peace movement may guide its plans. Mrs. Proudfoot, the descendant of a military Austrian family, is well qualified for peace work.

A Good Memory

The women of the society clustered in an excited little knot about their stately, white-haired president. "It was perfectly inexcusable," sputtered a peppery little woman. "Of course you will leave her off the reception committee," said another decidedly. "I think," chimed in the youngest member, "that the secretary should write her a letter and request her to apologize to the president or resign from the society."

The others nodded in quick approval, but the president shook her head. "I will admit," she said in an even, well-modulated voice, "that Mrs. A— was both hasty and perhaps a little irritating in her criticisms, but we must not forget her previous good work in our society. When I was ill last winter she took entire charge of the first lecture, and I am sure you can all remember instances where she has shown her interest and loyalty. Wouldn't it be unwise to censure her for one little slip and ignore all her past services?"

The others looked thoughtful and let the matter drop. But at the next meeting of the society they felt justified in their president when the culprit arose and admitted her error frankly.

"It's a lesson to me," announced the youngest member, "and the next time I get 'riled' and disgusted with somebody, I'm going to think of all the other times she's been nice."

"The seventy times seven is a good rule for forgiving yet," whispered the president lovingly.—*The Congregationalist*.

Church Life

RESIGNATIONS.

Ira C. Smith, Drakeville, Ia.

CALLS.

J. S. Raum to Central, Tacoma.

Robert W. Moore, White Hall, Ill., to Great Falls, Montana. Accepts.

S. S. Jones, Danville, Ill., to First, Columbia, S. C. Accepts, to begin Feb. 1.

F. W. O'Malley, Temple, Tex., to Madisonville, Ky. Accepts.

J. A. Saum, Whiting, Ia., to Panora, Ia. Accepts.

D. L. Norris, Woodbine, Ia., to Tabor, Ia. Accepts.

M. B. Ainsworth, Franklin, Ind., to Woodbine, Ia. Accepts.

EVANGELISTIC MEETINGS.

Onawa, Ia., Wm. Baier, pastor, assisted by C. E. McVay, singer; 21; closed.

Perry, Ia., H. Howard, pastor; 34; closed.

Bloomington, Ill., Second, S. H. Zandt, pastor, assisted by Miss Elsie Roth, singer; continuing.

ACCESSIONS TO THE CHURCHES.

Stockton, Calif., G. L. Lobdell, pastor; 6 on Nov. 10.

The Uper Congo missionaries report another 100 baptisms on a Sunday in October.

Hiram college has more students of college rank than ever before in its history.

Lindenwald, Ohio, church dedicated a new house of worship costing \$15,000.

H. D. Clark has been pastor at Mt. Sterling, Ky., for twenty-six years.

Three hundred and seven men were present at R. A. Doan's Bible Class' sixth anniversary, Nov. 10, at Nelsonville, O.

Atlanta, Ill., church has let the contract for a \$23,000 house of worship. R. H. Newton is pastor.

Disciples of southern Michigan gathered for a missionary assembly at Kalamazoo the first week in November.

University Place Church, Oklahoma City, dedicated an \$18,000 building October 20. E. T. Lane is the pastor.

Valley Junction, Iowa, church burned its mortgage recently in a ceremony in which Dr. C. S. Medbury of Des Moines, took part.

Sterling Place Church, Brooklyn, N. Y., burned a \$10,000 mortgage recently. M. M. Amunson is pastor.

H. A. Denton, of Troy, N. Y., began his new pastorate at Galesburg, Ill., last Sunday.

Howett Street Church, Peoria, Ill., has adopted a plan for raising funds with which to build a new edifice.

First church, Lincoln, Neb., has sustained a great loss in the recent death of Mr. Bird Critchfield, a prominent citizen of his city. Mr. Critchfield had been a deacon in the church for many years.

I. J. Cahill, state secretary, was with the church at Tippecanoe, Ohio, Nov. 6, on the occasion of their mortgage burning. W. F. Wills is the minister at that place.

Eureka, Ill., church gave Emory Ross a farewell reception and held a public meeting in his honor, before he departed for his mission service in Liberia.

H. H. Peters began his new pastorate at Paris, Ill., last Sunday and W. W. Sniff who

leaves Paris, began at New Castle, Pa., on the same day.

The Woman's Missionary Society of Jackson Boulevard Church, Chicago, celebrated C. W. B. M. day two weeks ago with an address by Mrs. M. E. Harlan, of Indianapolis.

John R. Ewers recently preached a series of sermons on the seven deadly sins. For the discourse on "Lust," he chose to review and interpret Miss Jane Addams' book on "The New Conscience and an Ancient Evil."

First Church, Springfield, Ill., is cooperating with a neighboring Episcopal church in a series of Sunday afternoon musical recitals. Over 700 persons attended the first program Nov. 17.

In his series of Decision Meetings conducted for W. F. Richardson's First Church, Kansas City, John R. Ewers, of Pittsburg, chose as his subject for one evening Rostand's "Chantecler."

"The way to make a minister is to encourage him," said George A. Campbell, Disciple preacher at Hannibal, Mo., to a neighboring Methodist congregation that was extending a welcome to its new pastor.

Edgar Price, who recently resigned from the pulpit of First Church, Council Bluffs, Ia., has been prevailed upon by the unanimous sentiment of the congregation to withdraw his resignation. He has been leader of this church for five years.

Central Avenue Church, Topeka, Kan., subscribed \$800 at a Sunday morning service to pay for remodeling its house of worship. J. D. Zimmerman is pastor. M. Lee Sorey, of Emporia, Kan., is conducting evangelistic services.

Maryville, Mo., church made its pastor, Claude J. Miller, a life director in the Foreign Missionary Society recently. This church began an evangelistic meeting last Sunday led by Walter E. Harmon, of Des Moines.

Three young attorneys, members of the church, conducted the service at Independence Boulevard Church, Kansas City, on the Sunday evening of Pastor Combs' absence at the Louisville convention. They were greeted by a great house and spoke splendid messages.

East Side church, Lincoln, Nebr., has accepted plans for a new house of worship. Prof. J. W. Hilton, who has been supplying this pulpit for two years while teaching sociology and ethics in Cotner University has resigned his professorship to accept full time service with the church.

A token for good in Danville, Ill., is the invitation extended by Second Church to J. A. Barnett, new pastor of Third Church, to conduct its evangelistic meeting this fall. The meeting is now in progress and is drawing the congregations of that city together more closely than in recent years.

Royal L. Handley made 1,000 pastoral calls in his Kalamazoo, Mich., parish the past year. There were eighty-six additions to the church, forty-five by confession of faith. The congregation is now making vigorous effort to make a large payment on its building debt.

James N. Crutcher, pastor at Neosho, Mo., has been elected president of the Neosho Ad

Club. This organization is made up of about a hundred business men, who study advertising and boost the town. It is evident that this preacher lives close to the men of his community.

A new pipe organ was dedicated by Fullerton, Calif., church, recently. Dr. Bruce Brown, pastor, invited F. M. Dowling to preach in the morning and Mr. C. C. Chapman, who is a member of this congregation, to speak in the evening. A beautiful organ program was rendered.

J. M. Rudy, pastor of Quincy, Ill., First Church, who was a somewhat outspoken Progressive during the recent campaign devoted the Sunday evening after the election to an appreciative estimate of President-elect Woodrow Wilson.

At the last moment Jacksonville, Ill., church was disappointed in its expectation to have Herbert Yuell lead an evangelistic meeting in November, but set to work with home forces, including Pastor Clyde Darsie as preacher, and now report a splendid meeting in progress.

First Church, Tacoma, Wash., W. A. Moore, pastor, has a Sunday evening contest in progress between married and single people, the single people sitting in the gallery and the married on the main floor. So far the married folks seem to be ahead in attendance and the single folks in the singing contests.

The family of the late Thomas W. Phillips has recently made a gift of \$75,000 to Phillips Christian University at Enid, Okla. This amount is additional to the \$30,000 paid to the institution by Mr. Phillips' bequest. The gift is made unconditionally, but with the expectation that there will be a moral response by Disciples in the Southwest resulting in at least \$150,000 more being secured.

Dedication in Cleveland Suburb.

Walter S. Goode, pastor at Lakewood, O., is enthusiastic about the dedication success which his congregation enjoyed on Nov. 3. The new building cost \$21,000. On Sunday \$11,000 remained to be raised and the people gave \$13,000. F. M. Rains was master of the day's doings. Lakewood is a suburb of Cleveland.

Down Town Service in Indianapolis.

Harry G. Hill, recently pastor of Third church, Indianapolis, has opened a service in the down town part of the city, preaching on Sunday evenings in the Odd Fellows' Temple. The folder used at these services betokens a good spirit of true Christian helpfulness. Such a work could be made fruitful in good results, and all his brethren will pray for Mr. Hill that his work may be so blessed. The organization is called "The Peoples' Union."

Church and Pastor Make Gains.

On November 3, J. E. Pickett began the second year of his ministry at Modesto, Calif. The year that has closed was a year of gain to church and preacher. Forty-six new names were added to the membership of the congregation, all at regular services. A handsome property was purchased at a cost of about \$4,000 in which the preacher may live undisturbed by the rent collector or sale agent. All current expenses have been met and the sum of \$659.27 paid for missions and benevolences. A revival meeting will begin next week with Dr. T. A. Boyer, of Oakland, as evangelist, and H. F. Edson, soloist and director.

Dr. Philputt at Ann Arbor.

The University of Michigan and the "campus churches" at Ann Arbor hold a great union service every Sunday evening at which some minister from a distance is invited to preach. The effort is to get a greater number of people, especially students and faculty, to attend evening service. On Nov. 17 Dr. Allan B. Philputt, pastor of Central Church, Indianapolis preached the sermon to a large congregation in the Presbyterian Church.

A Year's Activity in Cleveland Church.

The annual report of the West Boulevard Christian Church, Cleveland, Ohio, F. C. Ford, minister, showed a net total of \$8,282.77 raised in all departments of the church. Four thousand dollars was raised from pledges made on dedication day, when the new house was set apart for the work of God. About \$450 was for missions and benevolences. There were forty-six additions during the year, twenty-nine by baptism and seventeen by letter and statement; nine letters were granted. Present membership, 227; Bible-school active enrollment, 356; a net growth of 111. The minister's report showed 951 pastoral calls, six funerals, twelve weddings and 106 sermons and addresses.

A False and Disappearing Antithesis.

It's not heartening to those who are striving to teach us that the religion of Jesus belongs essentially in the social life of the world to read in a Christian paper such sentiments as these: "The election is over—now for business in the realm of our King." "Politics has had its day—let's turn our full attention to religion." "A government that bows more humbly at the altar of politics than at the foot of the cross will soon see the handwriting on the wall." Happily such an unideal conception of politics and such a crude conception of religion as would bring the two realms into the antithesis involved in these quotations have seen the hand writing on the wall. But they are not yet extinct.

Improvements at Central Indianapolis.

Central Church, Indianapolis, Allan B. Philputt, minister, is rebuilding its house of worship. The auditorium has been cleaned and refurnished in Tiffany tone at an expense of \$16,000. The Sunday-school department is being enlarged by an addition 18 ft. by 65 ft. and the whole made two full stories, with basement for kitchen, dining-room and athletic rooms. The departments of the Sunday-school will have separate rooms, the capacity of the building being about doubled. Many minor improvements will be made giving the church one of the best plants for work in the state. It will easily accommodate a Sunday-school of eight hundred. The cost of the whole is about \$15,000, most of which was pledged at a recent Sunday morning service.

"The First Five Minutes After Death."

Burris A. Jenkins preached in his Linwood Boulevard Church, Kansas City, on a recent Sunday evening on the subject, "The First Five Minutes After Death." "We experience an infinite sense of relief within the first five minutes after death," he said. "It is an amalgamation of surprises. It is a gathering of all the flowers of the world. It is the honey of infinite swarms of bees. It is the whirring of insect wings too delicate for human comprehension. It is one glad surprise." These were some of the phrases used by Dr. Jenkins. "Then comes work. Every man will be set at his own congenial employment, on the astral plane.

It is high time for us to get our wits about us and think about death as we think about the things for which we live. It is the terror of life that faces us and not the terror of death."

An Active and Fruit-bearing Church.

Here is surely an active and fruit-bearing church: Mansfield, Ohio, Charles R. Oakley, pastor. Mr. Oakley began his fifth year Nov. 3. A summary of the achievements of the four years is worthy of note. Sermons 569, funerals 86, weddings 98, baptisms 202, total added 329, lost by death and removal 148, net increase 181, pastoral calls, 2,309. Finance: Missions, \$5,617.46; debts and interest, \$8,383.10; all other expense \$18,999.44; grand total \$33,000.44. A weekly paper has been established and maintained, a secretary employed, all indebtedness lifted, missions increased from one to three living links, from \$900 in 1908 to \$1,643.01 in 1912, budget system successfully installed. A pipe organ has been installed and a number of new organizations launched. The church is united and happy in its growing usefulness and power.

A Drastic But Reasonable Measure.

State Secretary J. Fred Jones in his determination to eliminate from the ministry of Illinois those men who are unworthy and who use the sacred profession as a means of preying upon churches and individual church people, has adopted the plan of enrolling the ministers of the state on the endorsement of the congregation with which each minister holds his membership. This is one of the most effective methods yet hit upon to cure the evil of which the churches have long complained. There are preachers not a few who have no church membership. They are "free lances" and do not recognize the authority of the local church. They will not be answerable for their actions to any organization. Such a man should never be employed as pastor or evangelist. The churches have it in their power, as Mr. Jones points out to compel such men to secure church membership or go out of the preaching business. And the churches ought to stand behind their state secretary in his effort to secure such a certified enrollment of the ministry, and then see to it that the enrollment is referred to before a resident Illinois applicant for any pulpit is given a call.

Central Church, New York City.

Central Church, New York City, held its annual meeting Nov. 13 with a large attendance and an ideal spirit. Dr. James M. Philputt is just closing his first year with this congregation. Over \$10,000 was given by this people for current expenses, and over \$2,000 for missions and benevolence during the year. One member of the church supports his own foreign missionary. Additions to the membership were 144 making a total enrollment of 418. The Ladies' Aid Society and the Auxiliary of the C. W. B. M. have large memberships and are in a flourishing condition. The church is thoroughly united, happy and hopeful for the future. The Men's Association holds combination meetings with the men of two neighboring churches every other month. These meetings are addressed by prominent laymen. A flourishing Chinese Sunday-school class and a class of Russians and Poles studying English are maintained. The Sunday-school which has grown from seventy-eight a year ago to 127 works against the handicap of the general scarcity of children in New York's Protestant families. It is said that in Central Church's families there are less than forty children!

Getting Hold of the Boys.

I. J. Spencer has introduced the Kappa Sigma Pi or Modern Knights of St. Paul into his church, Central, of Lexington, Ky. This is an organization for boys founded upon Scripture teachings and especially on the life of St. Paul. In order to supply the needs of the three psychological periods of a boy's life there are three degrees. As early as the age of ten years the boy may, take the first degree called "The Order of Jerusalem." The boy pledges himself to attend some Sunday-school, to abstain from bad company and harmful habits and to live a right sort of life. The heroic presentation of the life of Paul often becomes the incentive of the boys that results in multiplying the number of boys in Sunday-school, four fold. At the age of thirteen he may take the second degree, "The Order of Damascus." This degree is based upon Paul's experience at Damascus and the boy now pledges himself to confess Christ to the world on all reasonable occasions and ways. Boys are not forced into this decision but come to it themselves naturally as a result of the work that has been done in the club. At the age of sixteen he may take the third degree, "The Order of Rome." Paul's journey to Rome was as a final offering of himself to the church; so in this degree the boys are members of the church, and active workers in the same. Boys may remain members



THOMAS INDIVIDUAL COMMUNION SERVICE
OUR SPECIAL SELF-COLLAPSE Tray is NOISELESS and DUST PROOF. Best for pew or altar communion. Uses short, shallow cap, glass or aluminum (indestructible) no tipping of head. Saves ONE-FOURTH cost other services. Over 14000 churches use. Send for catalog and "Special Introductory Offer." Thomas Communion Service Co., Box 120 Lima, Ohio

CHRISTMAS MUSIC

CHRISTMAS DAY, a new S. S. Concert Exercise, 5 cents.
HAPPY CHRISTMAS TIME, a new S. S. Concert Exercise, 5 cents.
RECITATIONS, DIALOGS AND SONGS. New, 10 cents.
READY FOR SANTA CLAUS, a new cantata for children, S. S. or day school, 10 cents.
O YOU CHRISTMAS CANDY! A new sheet song for a group of children. Very taking, 25 cents.
SON OF THE HIGHEST. A fine, new oratorio for choruses or choirs, 50 cents.
Ask for our **CHRISTMAS CATALOG**. It is filled with announcements of good things for all and Christmas.
We have just issued a new Sunday-school book with complete orchestration. Sample pages free.
FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, O.; 41-43 Bible House, N. Y.

**BOOK OF PRAYERS**

Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missions, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest. Pk. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agents Wanted. **GEO. W. NOBLE**, Lakeside Bldg., Chicago

**BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK**

contains just the Help over hard places you have been looking for. Short and plain articles by nearly 100 experienced writers, edited by REV. J. M. COON. How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, aid, etc. Pocket size, 128 pages, Red Cloth, 25c Morocco, 35c, postpaid. Agents Wanted. **GEO. W. NOBLE**, Lakeside Bldg., Chicago

**PUCKETT'S COMMENTARY FOR 1913**

SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1913, also Topics of Christian Endeavor Society, Pledges, etc. Red Cloth 35c, Morocco 50c, Interleaved for Notes 50c, postpaid. Stamps Taken, Agents Wanted, Address **GEO. W. NOBLE**, Lakeside Bldg., Chicago

Have you read the startling truths in the Book **FROM THE BALL ROOM TO HELL** A Dancing Master's experience, 25c postpaid, Agents wanted. **GEO. W. NOBLE**, Lakeside Bldg., Chicago.

until they are twenty-one years of age when they automatically become honorary members. Mr. Spencer is an enthusiast for this organization.

Harmoy, Zeal and Growth at Wichita.

The annual reports of Walter Scott Priest's great Central Church at Wichita, Kan., are always an inspiration to our entire communion. Just now they are celebrating Mr. Priest's third anniversary as pastor. When Mr. Priest began his ministry there there were two congregations of "our faith and order," with two houses of worship and two ministers. Now there are four congregations, with four ministers and four houses of worship. Central has swarmed twice, sending about seventy-five members each to the Fairview Avenue and West Douglas Avenue churches—the Fairview Avenue church being the outgrowth of a mission started during the ministry of Mr. Priest's predecessor, E. W. Allen. Central Church has just completed the raising of \$10,000—\$2,500 to be given each of the new churches to help them build and \$5,000 to be spent in providing a Sunday-school addition to Central's building, which will give them a room with 250 seats for their great men's class, a Primary department for accommodating 150 little folks and a suite of two rooms for the pastor's office, and also a secretary's room. Fairview Avenue church is just completing a \$15,000 structure and West Douglas Avenue church a \$6,000 building, both to be occupied in about six weeks. In the past three years Mr. Priest has received 588 persons into the fellowship of the church, of whom 221 have been baptized; married 171 couples, an average of fifty-seven a year; conducted 112 funeral services and delivered many special addresses. All missionary offerings have been largely increased, the church sustaining three Living Links on the foreign field, one on the home field and contributing about \$18,000 in pledges to Phillips Christian University. The church was honored at the Louisville Convention in that Judge J. N. Haymaker was elected president of the national Brotherhood, and Mr. Gill a director. There is said to be perfect harmony and great enthusiasm in this efficient body of Disciples. A protracted meeting, with Albert E. Buss leading the singing, will begin January 2.

Sad News from Africa

The following cablegram was received from the Congo, Africa, at the office of the Foreign Society Nov. 21:

"Mrs. R. R. Eldred passed away very peacefully Nov. 13.—A. F. Hensey."

Mr. and Mrs. Eldred were stationed at Longa in the Congo, Africa. No sadder news has ever been received from the mission fields in all our history. Mrs. Eldred went out to Africa first in 1902. After spending a vacation season here she returned with her husband to the field leaving South Bend, Ind., Nov. 26, 1910, and reached Longa March 17, 1911. They left their three little boys in the home for missionaries' children, Hiram, in care of Mrs. M. D. Adams. The little fellows have had every care that a good woman can bestow upon them, but they have not had a mother. Mrs. Eldred gave up all for Africa's teeming millions. She could not do more. She has done all she could. Her devotion has been without bounds. Our hearts go out to the children, to the aged mother, and to all the relatives and friends. Of course, we remember and pray for the bereft husband. He has shown true apostolic spirit. No truer man has

entered any field. May the God of all peace comfort his broken heart and bless him and his children. Three precious lives have been given for the Congo Mission. Such sacrifices should quicken all the friends to a deeper devotion for the evangelization of the dark continent. A. McLEAN, President.

Illinois Secretary's Letter

A. E. Underwood has located at Harvel, and preaches for Harvel and Raymond, half time each.

Ray C. Mitchell has taken the work full time at Waverly.

J. E. Stout had 16 additions at Patoka at last report, and the church wants a minister at once. C. M. Ashton is the clerk. Mr. Stout began at Beardstown the 24th, with G. W. Morton, pastor.

B. W. Tate of Pontiac is in a meeting with T. J. Buck at Onarga. Mr. Buck has had 14 additions at regular services recently.

Monroe Lampson has had 4 additions at Frederick recently. He preaches for Frederick and Bader. J. D. Williams began a meeting with him at the latter place on the 20th.

J. FRED JONES, Field Secretary.

W. D. DEWESE, Office Sec'y-Treas.
Bloomington.

Foreign Society News

O. J. Grainger is having additions right along in Chhattisgarh, India. Several stations are planning a vigorous campaign in the villages this winter.

Dr. G. W. Brown, Jubbulpore, India, referring to the new dormitories for the Bible College, says, "Glad you are sending us money for the dormitories. I am starting at once to have the plans drawn up and submitted to the municipal committee." Dr. Brown is a member of the Bible Revision Committee for all India.

Last year the ten leading churches in their gifts for foreign missions were as follows: Louisville, Ky. (First) \$2,985; Denver, Colo. (Central), \$1,625; Akron, Ohio (High St.), \$1,512; Cleveland, Ohio (Euclid Ave.), \$1,393; Los Angeles, Cal. (First), \$1,350; Beatrice, Nebr., \$1,200; Des Moines, Iowa, (University Place) \$1,160; Chicago, Ill., (Hyde Park), \$1,100; Fresno, Cal., \$1,059; Chicago, Ill. (Englewood), \$1,006.

Home Mission Notes

Government Hill, San Antonio, Texas, organized a new church with forty members. Albert T. Pitts is the stirring genius who has brought the organization to pass.

Our Russian brethren, Professor Schmidt and Dr. Patmont, with Field Agent Homer E. Sala, continue their itinerary among the churches. Words of highest praise and expression of Christian enthusiasm come from every church fortunate enough to open their doors to them. Last week they were at Cynthiana and Maysville, Ky.; and Dayton,

Canton, Akron, Uhrichville and New Philadelphia, Ohio. This week they are at Euclid Avenue and Franklin Circle, Cleveland, Hiram College, Detroit, Michigan, Toledo, Mansfield and Steubenville, Ohio. They are yet to visit Allegheny City, Philadelphia, Washington, Baltimore and New York. A great reception is being planned for them in New York and a *bon voyage* on their return to Russia.
I. N. McCASH, Sec'y.

A Summer Home in Winter

Owing to the expected crowded condition of Eustis during the coming winter season there is a greater demand for good accommodations than can be secured. At the earnest solicitation of friends Mrs. W. T. Moore has consented to offer six large rooms at The Palms for the accommodation of Christian people. A northern lady, who is an expert caterer, has been secured to take full charge of the comfort of the guests, and enjoyable home living is assured. For particulars address The Palms, Eustis, Florida.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 2.

ESTABLISHED 1888

THE C. S. BELL CO. HILLSDALE, OHIO

DIETZ COMMUNION SERVICE INDIVIDUAL

"Noiseless"

CUSHIONED TRAYS

4 Different Features WHY?

1st—"Noiseless"—As all cup holes are cushioned.

2nd—Dust-proof—The Trays interlock.

3rd—A short glass—no need of tipping back the head.

4th—Automatic Filler—Fills rapidly and evenly.

Does not mar the sacredness of the service.

Write for booklet. Outfit sent on trial.

DIETZ COMMUNION SERVICE CO.

20 E. Randolph St., Dept. T., Chicago.



Sanaport Mud Baths

Rheumatism of all forms, Gout, Sciatica, Neuritis, and Kidney Diseases successfully treated.

A complete modern Hydrotherapeutic and scientific Mud Bath Department.

Up-to-date hospital and sanitarium, with home-like atmosphere. Reasonable rates.

Special rate for the first person from each county, for personal reference.

For detailed information, address,

National Sanitarium and Springs

FREEPORT

ILLINOIS

Graded Textbooks for Religious Education

FORTY VOLUMES, ALL GRADES

in use in twenty-five hundred Sunday schools of all denominations, and in many day schools

Send 8 cents postage for 150-page handbook containing specimen chapters from 20 volumes

THE UNIVERSITY OF CHICAGO PRESS - Chicago, Ill.

BEGIN THE NEW YEAR

BY USING

BETHANY
GRADED
LESSONS

IN

YOUR SUNDAY SCHOOL

January 1st is only a few weeks away. Write today for samples, price list
and order blank.

THE NEW CHRISTIAN CENTURY CO.

700 EAST FORTIETH STREET, CHICAGO.

